Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

FEMALE INFLUENCE IN FAVOR OF PRACTICAL CHRISTIANITY.

We recently (Oct. 31) inserted some remarks from a valuable article on this subject, in which the writer admits as a fact that 'a larger portion of women are avowedly of the sect denominated orthodox, than of men.' Having named what he considers the leading causes of this, he proceeds to say;—

It remains to be inquired, whether there is no practicable remedy for the evils which have been sketched; and we confess we see none, which would promise any *great* and *sudden* change as to the support given by female influence to the orthodox system. The causes, if the views which have been taken be correct, seem to depend principally on a species of management, over which a third party can have little control. We believe however, that a *gradual* change may, and will be effected, by that general diffusion of knowledge, which seems to be now in process, and to have engaged the utmost energies of the mind of man. If the efforts of the present age to develope the powers of human intellect, to teach mankind how to reason, when to doubt and when to believe, are attended with any success, woman cannot but share in the beneficial effects, though by her relative position in society, she cannot enter, *pari passu*, in the career of improvement. Religion will be among the most interesting objects of attention, and creeds will be examined and purified. If Truth advances, imposture of all kinds must be stripped of its veil, in a greater or less degree, and the power of appreciating evidence will be more extensive and habitual, in things both human and divine. We do not indulge, fully, the sanguine anticipations of the present day, but we are inclined to believe, that the much talked of 'march of mind' is not wholly chimerical, and are confident that from its progress, uncorrupted Christianity has much to hope and nothing to fear.

Though we are of opinion that all expectations of any considerable change in the present state of religious parties are to be grounded on the general views, which have been presented, we beg leave to add a few suggestions, with direct reference to the means of more generally enlisting female influence in favor of scriptural Christianity.

It has been intimated that fervor in religion gives it a charm and recommendation to the susceptible mind of woman. Would it not be well for some liberal Christians to ascertain, whether *their* zeal corresponds to the importance of the truths they believe? Whether the absurdities of fanaticism are not made an apology for something like indifference in the most momentous concerns of life? If so, there exists a great mistake. The future destiny of man is a subject of overwhelming interest, and cannot be duly contemplated without zeal and anxiety.—Let this consideration have its due weight, and probably something will be done towards securing to liberal Christianity a greater degree of popularity, where it cannot but be acknowledged, it would be an ornament and a happiness.

A query is likewise suggested, but with a hesitation, arising from a sincere deference to the judgment of those most immediately concerned, whether *some* liberal clergymen might not enter, with a little more frequency into the religious concerns of their female parishoners, out of the pulpit, without any danger of being obtrusive or unwelcome. If so,—a more intimate intercourse of this kind might probably lead to favorable results.

The last suggestion that presents itself is this. Among our numerous religious publications, it is not recollected that any one is particularly addressed to females. Were an essay or tract occasionally written for them, *exclusively*, and addressed to them, expressly, so as to excite *the interest of a personal appeal*—on the sacred importance of taking their creed from the scriptures alone; and of studying the whole history of Christ and his doctrines, to ascertain their true import, rather than to rest satisfied with a few selected passages, and endless commentaries of man's invention, would they not feel it thus to become a duty, more emphatically their *own*? Should such an inquisitive perusal of the gospels be effected, would it not lead many to a knowledge of the truth? It might likewise be demonstrated, in our argument on this subject; that of all systems of belief, simple Unitarianism affords the most ample scope for the exercise of every pure and elevated affection of the heart—that it enjoins and cherishes the most profound piety, and fills the soul with holy joy, brightening every dark event of life, with boundless consolation. It would seem that woman could not wish or imagine a system of religious belief more peculiarly suited to her nature.

[For the Christian Register.]

GOD SEEN IN HIS WORKS.

By the works of creation, God speaks to the hearts of those who seek him, as distinctly as in the revelations of his word; but in both, we must give a serious and continued attention, or the voice which would teach us is unheeded. Nature, magnificent and beautiful as she is, does not necessarily inspire devotional feelings; and without our own exertions to lay our minds open to the influence of pious sentiments, she may impede or prevent their growth. When we look on Creation only to mark its laws and influences, and confine our attention simply to the physical effects we see produced, we may fail, even though surrouuded by innumerable indications of the divinity, to recognize that mighty but unseen spirit, who rules and actuates the whole. It is remarkable, that among those who have denied the agency of God in the world, and professed even to disbelieve his existence, how many men are found who have been habitually employed in investigating the system and the laws of nature; but who have confined their attention to second causes, and have in consequence terminated their inquiries in the works of God, without ever being impressed with the perfections of their Author.

The same remark may be made in regard to the dispensations of Providence. We may read the history of past ages, or the events of present time, we may mark the mighty changes of society, the revolutions of states and empires, yet see in them only the effects of human power, and forget the secret and all-controlling agency of Him, who rules among the nations and orders all things according to his pleasure. The changes in the condition of individuals, the sorrows and joys of others or of ourselves, we may attribute to the influence of human exertion, or to natural causes, and forget that God who appoints every affliction, and gives every good gift. In order, therefore, to excite or nourish the love of God, we must attend to his works and his dispensations with a distinct design to discover in them some traces of the Divine agency, and to produce those feelings of devotion, they were intended to excite. We should endeavor habitually to associate the thought of God with all that train of wonders and glories, in which he is constantly passing before our eyes.

Many of the scenes of nature are seldom beheld without emotion, and these emotions, we may, and ought to make subservient to the love of God. When we look abroad on the adorned face of nature, we should remember Him who hath clothed the fields with verdure, and who ripens the fruits of the earth, and think of the goodness of God, when we listen to the voices of gratitude which rise from his animated creation. When we mark the sun, as he first spreads his beams on the earth, or watch his slow setting, as he gilds the heavens with his parting radiance, we should remember Him, who daily renews his fires to enlighten and cheer us. Or when, in the solitude of night, we gaze on the worlds above us, and behold the moon walking in majesty, and the planets rolling in their courses in order and in silence, our thoughts should rise to Him who formed, sustains, and blesses all worlds, and look forward to the time when these heavens with all their glories shall be opened to the immortal spirit of man. In this way we should suffer no scene of nature which affects our hearts, to pass by, without connecting with it some thought of the Providence and goodness of God. And thus his works would be continually presenting to us his character in a most interesting light, and be the occasions and instruments of exciting our admiration and gratitude, and nourishing a powerful and permanent devotion.

N. C. S.

RELIGIOUS CONSOLATION.

In one of the Sermons of Sterne, having drawn a striking picture of the disappointments of life, he comes to a close with the following remarks;—

Though I would not be thought by it, as if I were denying the reality of pleasures, or disputing the being of them, any more than one would the reality of pain--yet I must observe on this head, that there is a plain distinction to be made between pleasure and happiness. For though there can be no happiness without pleasure--yet the converse of the proposition will not hold true. We are so made, that from the common gratifications of our appetites, and the impressions of a thousand objects, we snatch the one, like a transient gleam, without being suffered to taste the other, and enjoy that perpetual sunshine and fair weather which constantly attend it. This, I contend, is only to be found in religion--in the consciousness of virtue—and the sure and certain hopes of a better life, which brightens all our prospects, and leaves no room to dread disappointments—because the expectation of it is built upon a rock, whose foundations are as deep as those of heaven and hell.

And though, in our pilgrimage through this world--some of us may be so fortunate as to meet with some clear fountains by the way, that may cool, for a few moments, the heat of this great thirst of happiness—yet our Saviour, who knew the world, though he enjoyed but little of it, tells us, that whosoever drinketh of this water will thirst again: and we all find by experience it is so, and by reason that it always must be so.

GOVERNMENT OF THE TONGUE.

Whenever we find ourselves obliged to speak of the characters of others, let us be religiously careful to say nothing but what we know to be strictly true. Let us speak as if we were upon our oath, for God sees and hears us. If the choice is left us, let us mention their virtues rather than their failings; their excellencies rather than their defects.—*Young.*

DOCTRINAL.

VALUE OF DOCTRINAL TRUTHS AS AFFECTING CONDUCT.

Under our Doctrinal head, July 18th and August 15th, will be found some valuable remarks and arguments on 'Orignal Sin,' 'Election and Reprobation,' and 'Satisfaction for sin by the death of Christ.' The true and scriptural doctrine in regard to these subjects is there inculcated, in opposition to the popular and long established notions. From the same author we select the following remarks, illustrative of the practical consequences of the doctines here named.

The sound knowledge of Christianity is not of importance as a matter of speculation merely; though abstract truths, especially truths that relate to God, and the maxims of his moral government, are not without their utility and obligation; but the truths that I here contend for, nearly affect the sentiments of our hearts, and our conduct in life. Considering God as possessed of the character in which some divines represent him, it is impossible, while human nature is what it is, that he should appear in an amiable or respectable light. Such a God may, indeed, be the object of dread and terror to his creatures, but by no means of their love or reverence. And what is obedience without love? It cannot be that of the heart, which, however, is the only thing that is of any real value in religion. Also, how can a man love his fellow creatures in general, when he considers the greatest part of them as the objects of the divine abhorrence, and doomed by him to an everlasting destruction, in which he believes that he himself must forever rejoice? And what can remain of virtue, when these two great sources of it, the love of God and of mankind, are thus grossly corrupted? Lastly, how must the genuine spirit of mercy and forgiveness, which so eminently distinguishes the gospel of Christ, be debased, when God himself (whose conduct in this very respect is particularly proposed to our imitation) is considered as never forgiving sin without some previous satisfaction.

On the other hand, loving God, as the compassionate Father of all his offspring, as 'willing that all men should be saved, and come to the knowledge of his truth,' and also loving all mankind as our brethren, as, together with ourselves, the children of the same gracious Father, we cannot want the most generous and powerful motives 'to do the will of God,' and 'to provoke one another to love and to good works;' being in no fear of counteracting the secret designs of the Almighty, which we believe are aimed, not at the destruction, but the happiness of all his creatures.

Think not, however, that I am so uncharitable as to suppose that all those who profess to maintain the doctrines I have been arguing against, are universally destitute of the genuine love of God, or of their fellow creatures. I am sensible, and truly thankful, that it is not always the consequence; but it is because the hearts of such persons are really influenced by better principles than those which they avow. They by no means habitually regard the Divine Being in the light in which their principles represent him, but as the true Father of all the creatures that he has made, and, as such, sincerely desirous to promote their best interests.

Also, notwithstanding they will not, when asked, hesitate to say that Christ is God, yet the supremacy of the Father, even with respect to the Son, is at the same time, the real sentiment of their minds; and when they lift up their hearts to God, it is only God the Father that is the proper object of their adoration. The constant tenor of the scriptures is so contrary to their professed creed, that though they dare not call it in question, it is not able to counteract the plainer, the more consistent, and the better principles which will force themselves upon their minds from conversing with the bible.

Besides, it requires more subtlety and refinement to enter into the principles above mentioned, than the common people are masters of. They cannot conceive how one man should sin, and another person, six thousand years after, be guilty of that sin, and punishable for it; how one person's righteousness should be considered as the righteousness of another; or that three distinct persons should each of them be God, and yet that there shall be no more gods than one.

Men of plain understandings, in fact, never do believe any such thing; nor can it be supposed that the gospel, which was intended to be the solid foundation of the faith, hope, and joy of common people, should require so much acuteness, as is necessary to give even a plausible color to these strange assertions. The attempt to explain them (and, 'till they be explained, they can no more be believed than a proposition in an unknown tongue) can lead to nothing but endless and unprofitable controversy. It is happy, therefore, that so many persons make a better use of the gospel than their tenets would lead them to do, and that they consider it chiefly as a rule of life, and the foundation of hope after death. But, as far as the principles I have been arguing against are believed, they cannot but do harm to those who entertain them, as well as bring disgrace upon the Christian name; both which every lover of the gospel should endeavor to prevent. *Priestley.*

BIBLICAL.

[For the Christian Register.]

LUKE IV. 15—20.

Of the worship in the synagogues.

'And Jesus taught in their synagogues; being glorified of all. And he came to Nazareth, where he was brought up: And, as his custom was, *on the sabbath day,—he went into the synagogue, and stood up to read. And there was given to him the book of the prophet Esaias,' &c.*

By the rules of the Jewish synagogue, any person, whom the directors called up, might read the portion of scripture allotted for the service of the day. Our Lord on this occasion, therefore read by invitation, or appointment of those, who presided in the service. It is an observation of Priestley, that provision for public instruction was not made in the Jewish synagoges, i. e. there were no persons, as in our Christian assemblies, who studied and prepared themselves for it. So that the consent, or request, of the ruler of the synagogue being made known, the services of any pious and learned strangers would be welcome.

Individuals, also, as we learn from Lightfoot and Jahn, sometimes offered private prayers in the synagogue. When an assembly was collected together for worship, the services began, after a friendly greeting, with a doxology. A passage was then read from the Mosaic law. Then, after the singing of a second doxology, or sacred hymn, followed the reading of a portion from the prophets. It was this part of the service, which our Lord having entered the synagogue of his native place, and no doubt well known by his fellow worshippers there, was invited to perform. And it was on such occasions as these, that he, and afterwards his apostles, taught to the people his own gospel, instead of the law.

'We do not,' says Jahn, 'find mention made of public worship in the synagogues, *except on the sabbath.*' See for this Matt. xii. 10: Mark vi. 2: Luke vi. 6, xiii. 10: Acts xiii. 14, xvii. 2, xviii. 4. Notwithstanding the great importance of the truths, our Lord came to teach, the shortness of the term, to which he foreknew his ministry would be limited, and the consequent necessity of improving every opportunity, of teaching—both he and his first ministers after him, as in multiplied instances is recorded in their 'Acts,' appeared *to have confined their public instructions of the people to the sabbath.* And even after his resurrection, though he was to be seen of his disciples only forty days, and then to be parted from them and taken up into heaven,—he seems to have waited the returns of the first day of the week, for convincing them most effectually of that great fact, on the reality of which they were to build all their faith and ground all their instructions. See John xx. 19—26 compared with Acts i. 3. This tranquil waiting, as we may say, altogether comports with the composure maintained by our blessed Lord through the most trying scenes of his ministry: and we wish it might be improved by his disciples at the present day, as an intimation of the most suitable seasons for their assemblies for public worship. The apostle Paul seems also to intimate that the multiplication of weekly services is not wise, nay, is even dangerous, when he says to his Galatian brethren, '*Ye observe days and months, and times and years. But I am afraid of you.*'

[For the Christian Register.]

PHILIPPIANS III. 2.

'Beware of dogs, beware of evil workers, beware of the concision.'

The apostle, in guarding his Philippian friends from the spiritual dangers, to which their situation exposed them, particularly cautions them against those ferocious bigots, among the unbelieving Jews, whom he calls *dogs*, because they railed, or barked at the doctrines of the gospel, and against its faithful teachers, and were ready to *devour* all, who opposed their errors. Our Lord seems to have used the word in much the same sense, when he commanded his apostles not to give that, which was holy unto *dogs*. It was usual, says Prestley, with the Jews, as well as with other oriental nations, to denote particular characters by the animals, they were supposed to resemble. In Revelations, the atrociously wicked are represented as *dogs:* for in reference to the heavenly temple, it is said, '*without are dogs.*' And possibly in the text the unbelieving Jews are called dogs, to signify, that in the sight of God, they were become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathen were in the eyes of the Jews, who were themselves accustomed to express their detestation of the Gentiles by calling them dogs.

And having cautioned the Philippians against the malicious, furious bigots among the Jews, he adds,

'Beware of evil workers,' evil doers or laborers, who instead of building up, labored mischievously to undermine the foundations of the Christian church: 'and of the *excision:*'

The word seems to be used by the apostle in ridicule of those, who yet under the Christian light boasted themselves as being of the *circumcision:* but as now, under the gospel, circumcision was no longer a rite of entering into covenant with God, it was no better than an useless mutilation of the flesh; and they who still insisted on it as essential to justification, were no longer of the circumcision, but of the *excision*, who cut themselves off from Christ.—*Vide Whitby, Macknight, and Dabney's Annotations.*

FUNERAL ADDRESS.

HON. FRANCIS ADRIAN VANDERKEMP, LL. D.

In the Register of Sept. 19th we gave a brief notice of the late Dr. Vanderkemp, who died at his residence in the village of Oldenbarneveld, (Trenton, Oneida county, N. Y.) on the 7th Sept. in the 78th year of his age. This venerable man has been long known and honored by some among us, in this city, for his learning and virtues. He was an ardent friend of rational, vital Christianity, and took a deep interest in its advancement. He was in the earlier parts of his life settled in the ministry in Holland, his native country; but his love of freedom brought him to America, and for more than twenty years, during part of which he held an honorable judicial station, he has been distinguished as an excellent citizen, taking a lively interest in the progress of our institutions, and by the weight of his character exerting a valuable influence over the whole district in which he resided.

The following address was delivered at his interment in the Unitarian church at Trenton, by his pastor, who with the church with which Judge Vanderkemp was long connected, has lost in his decease a faithful friend, a wise counsellor, and exemplary fellow worshipper,

Brethren, Friends, and Neighbors:—

God, in his inscrutable yet all-wise providence, has called us again to the house of mourning, to take our last look and farewell of one so long endeared to us by his many virtues; so valuable to us all by the light and weight of his example as a Christian, and a man of unsullied honor and inflexible integrity.

This event spreads a more than ordinary gloom over our community, for he has gone from us forever! He whose friendship was so constant; whose tried attachment to our Zion was as firm as the rock that ages have embosomed in the earth, is no more! But he has gone to his Father and our Father; and, therefore, while we revere his memory and feel our loss, Oh! we wish him not to be given back to us, to conflict again in this world of temptation and suffering.

The voice from heaven tells us, 'Blessed are the dead who did in the Lord.' His labors of love and goodness are done; his course is finished in the triumphs of a pure and a holy faith—and his works do follow him to the judgment seat of Christ, to be there remembered and enforced before an assembled world. And having this hope in his death, we sorrow not without comfort, believing the warrant of our hope is as immutable as the divine throne—that, 'When Christ who is our life shall appear,' he 'also shall appear with Him in glory.'

I would not stand here to praise our departed brother, but only to speak our hope, and mention the ground of it in the consolations that remain to us, from the tender, the cherished, the abiding associations and recollections of the even, constant tenor of his blameless and useful life. Truly he walked all day long with his God. The charities that soothed and comforted many hearts, were limited only by his means; the candor of his noble mind was as the open day; the charity, of which St. Paul speaks, that 'hopeth all things, endureth all things, and never faileth,' was not confined to his own sect, it extended to all; his 'works praise' him 'in the gates,' and his 'record,' we doubt not, 'is on high.'

Brethren, we see one after another of this little flock of believers taken away. Our Divine Master has called them in quick succession from sharing longer with us the task of our toil. The firmest pillars in the church are fallen down. The vacant seats of such a number of fathers in our Israel, who have gone to their long home—all, all admonish us to strengthen the things that remain; and by brotherly love and Christian peace to draw closer the ties that endure, and the bonds that unite us to our honored Lord and Saviour; and to one another, as his friends in the unity of the spirit.

Upwards of twenty years has Doctor Vanderkemp lifted up with you the banner of Christ in this town: but he has finished his course; he has kept the faith, and faithful unto death has gone to his reward: gone from the light of faith to enjoy the light of knowledge, and from the glory of virtue on earth, to the glory of divine holiness in heaven. We who remain are still called on by a voice from on high, to be found faithful, and also ready; faithful to God, faithful to his Christ, and faithful to the cause for which he died, faithful to the light of your own minds—faithful to your own souls; faithful in bearing the Ark of the Lord, for we bear it not alone.

The example of departed excellence helps us to bear it; the illustrious community of free minds throughout the world, helps us to bear it, by the influence of a kindred spirit. That the memory of the just is blessed, is an aid to bear it. That the righteous are had in everlasting remembrance, is a help to sustain it. And that divine assurance, 'I will never leave thee, nor forsake thee,' and 'As thy day is, shall thy strength be,' gives energy to the pious mind, and endurance, being tried.

What a privilege have the pious and righteous! to pour their sorrows into the bosom of an Heavenly Father; to trust in him as their God and friend who careth for them.

'Oh! Thou who dry'st the mourner's tear!
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee!'

That gracious being who has upheld us all our days, and on whose bounty we were cast from the first moments of our existence, will remain our unfailing support and refuge. With him there is no change. Goodness and holiness he delighted in at first, and he will delight in them forever. If we keep our hearts in his fear and love, and live in cheerful obedience and filial submission to his holy and unerring will, every day will advance us on to that bright inheritance of 'glory, honor, and immortality.' Every day the cross of our Redeemer is sustained, will brighten our pathway to heaven.

But Oh! if we, forgetting our mortality, forget also our God, and alienate our hearts from his love, become rebels to his cause, slaves to vice, and workers of evil, what is reserved to us but 'the blackness of darkness forever.' Let it then be the highest, the holiest, the unceasing aim, the prevailing desire, and chief concern of every mind, to live the life, that we may die the death of the righteous.

'Why have we been spared even to this time? We know not why, nor yet can we say that a moment is our own.' How unexpected the summons that has called away our departed friend! but 'his memory is embalmed in the cherished recollections of many a friend who knew and loved him.' Let us be also ready to hear and willing to obey the call, that we may meet him again in the presence of God, in circumstances of more 'exceeding joy,' where are the sure and eternal rewards of piety, and where his pure spirit now enjoys ineffable repose.

CHRISTIAN REGISTER.

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SCIENTIFIC LECTURES.

It is a matter of congratulation that Scientific Lectures have been so greatly multiplied, of late, and that they have found so much favor with the community. It is so, because they gratify that natural curiosity common to all human beings to investigate the causes and reasons of things; because they have the effect to clothe the world we live in, with new and continually increasing interest; because they open sources of amusement and recreation, at once innocent and salutary; because they contribute to the perfection of the arts and enhance the products of the diversified industry of a community; because they present to the mind topics suited to enlarge, strengthen and ennoble its faculties; because they promote good morals by drawing off men's attention from sensual pursuits and engaging it on those which may occupy the thoughts and affections in a way to improve them; and because they have, when properly conducted, a valuable connection with religion. Upon this last topic it befits us, in the character of religious journalists to dwell.

The sciences, then, have claims upon the community at large, for the aid they afford to religion. We may learn the character of God, not only from revelation, but also from his works. He is above and around us, every where and in every thing, manifesting his perfections and purposes by effects the most striking and wonderful. These we must contemplate—upon the impress of the divine attributes, as visible in the natural world, we must dwell—if we would not have superstition in the place of religion. Now in order to do this, with success, we must carry with us the light of science. We must possess ourselves of the demonstrations of the astronomer. We must accompany the anatomist in his investigations. We must go with the student of nature into the forests and upon the mountains. We must inquire of every thing, with an intelligence capable of comprehending the answer it may return, what it has to declare of God. In this way we shall treasure up reasons and arguments for the divine perfections, which nothing will be able to confute. Our faith will possess a strength that nothing can overcome. Our devotion will be kindled into a steadier, purer, and brighter flame. Our religious feelings will undergo a change, indeed, in many respects,—but a change for the better,—a change from superstitious awe and fear to gratitude, love, and affectionate admiration. We shall carry with us a better preparation for the study of the scriptures; our confidence in Christianity will be more unwavering and joyful, as we find the light of natural religion and that of the gospel harmoniously blended.

We are aware that it is sometimes said of the natural sciences, that they are unfriendly to revealed religion. But certain we are, that there is no truth in the remark. On the contrary, they are the bane of infidelity. Perhaps of all the sources of unbelief, ignorance is the most fruitful. We never yet knew one to rise with unbelief as to the truth of Christianity from an intelligent, faithful, and unbiassed study of the scriptures—one, we mean, disposed and qualified to weigh arguments aright, and prepared for the investigation of its evidences by extensive scientific acquirements. If there have been learned and able men in the ranks of infidelity, they have been those, whose minds, either occupied by other pursuits, or deterred by the abuses of erring religionists, have never brought their faculties to the examination of the gospel, with sufficient leisure for the work, and with sufficient freedom from prejudice. But among the ignorant, or rather among those who have a little knowledge, may be found many unbelievers. Nor is it a matter to be wondered at. Knowing so little, they are easily impressed with difficulties.

Nor is scientific information important to religion only in the respect just mentioned. It is also an antidote to superstition and fanaticism. Religion of one kind or another, is as natural to mankind as thought; or, in other words, a capacity for it is as much a part of our nature, as a capacity for reasoning. And this capacity will be developed, more or less, in every state of society, but always modified by circumstances. An ignorant population is prone both to superstition and fanaticism. In some parts even of our own country, many, at this moment, might be found ready to follow, to almost any extremes, a man with a pale face, a long beard, and an austere demeanor, who should pretend to be a saint, of a certain character, though his real claims to the appellation might be none of the best. The evil can be removed only by the diffusion of correct information.

Again, knowledge is a friend to religion, as it ministers to humility. That an opposite sentiment prevails, we are not ignorant. It is thought that knowledge puffs up; and a little of it has this effect. But they who have drunk deeply at its fountains find occasion for humility. The more they have learned, the more they see of what may be learned. It is, we believe, generally true, that the humblest Christians are those who are the best informed.

Once more, knowledge is the handmaid of religion inasmuch as it promotes charity. Would we know where the spirit of bigotry and persecution have their abode? We must go to the dwelling place of ignorance. Would we find the spirit that loves to embrace all the good in the arms of its kindness? We must repair to those who have read much, and thought much, and seen much of men and things. We do not say that the best informed are always the most charitable; but we hazard little in saying, that, other things being equal, they are generally so. It has been truly said, enlightened minds make charitable hearts.

BOSTON SUNDAY SCHOOL SOCIETY.

We have the satisfaction to believe, that a deep interest is felt by many of our readers, in the Boston Sunday School Society, and that all information in regard to its operations, and to the best management of Sunday schools, will be useful and acceptable.

Sunday schools may, undoubtedly, be conducted in such a manner as to render them no blessing to the community. They may be, and we fear that they now are in many cases so conducted as to become engines of sectarian power, while they confer comparatively little benefit on society. It is not the interests of such schools that we advocate. There *are* Sunday schools conducted on the enlarged and generous plan of teaching children the leading and most important principles of religion,—inspiring them with reverence for God, a love of truth and goodness, and fixing within them the habit of cheerful obedience and practical virtue,—without instilling those sentiments and partialities which engender party dislikes, jealousies, and unkindness.

We believe that the schools connected with the Boston Sunday School Society are of this description, and we earnestly desire more and more to make known its plan and extend its influence.

If there are any who are yet in doubt about the usefulness of Sunday schools and Sunday school associations, or any who are languid and spiritless in their efforts to advance their welfare we beg of them to examine the subject further before they abandon a cause which we believe they may yet find to be one in itself of paramount importance, and even to themselves of great interest.

The moral and religious value of discreet and liberal Sunday school instruction being admitted, we may not improperly speak of its *political* or *national* use. Not its political use, in the party sense of the word, but in the enlarged sense, which embraces whatever has a practical bearing on the nation's interests; that sense which regards a nation's strength and safety as consisting not so much in glittering treasure as in firmnes and elevation of character.

What, we ask, is to give stability to such a government as ours,—which, to be valuable at all, must stand by the strength of public opinion—what can give to such a government stability, and save us from the frequent recurrence of scenes of disgraceful and ruinous political strife, but a general diffusion of knowledge, and a thorough and extensive inculcation of moral and religious principle? It is this, and this alone, we conceive, which is to oppose any effectual bar, to the dreaded success of aspiring and unprincipled men, who would rise to power by imposing upon the ignorance and corrupting the principles of the people. It is this and this alone which is to give us any confident hope that our offices of high authority and trust shall be regularly filled by our best men,—by men of tried integrity and those pure and deep principles of patriotism and religion, which, in our rulers, are essential to the permanency of our institutions.

The great purpose of diffusing this knowledge and inculcating these principles, is to be effected partly, indeed, by the instructions of the domestic circle, and the continued improvement of our common schools; but much more, we apprehend, by the instrumentality of well regulated Sunday schools. Whilst therefore, we rightly estimate the value of these schools from their direct influence on the religion and morals of the community, let us not overlook their use and importance as means of national advancement and security.

The interest we feel in this subject has led us on, in our remarks, beyond our original intentions. Our leading purpose was to call attention to the following Circular, which has been prepared in conformity to a vote of the directors of that society. We will only add, that in reasonable minds, we believe nothing more is necessary to remove any remaining unfriendliness to Sunday schools than a more intimate acquaintance with the plan and operations of the Boston Sunday School Society, and with the management and character of the schools conducted on principles which it approves.

Circular.

SIR,—As the time is approaching, and not far distant, when, agreeably to their constitution, the BOSTON SUNDAY SCHOOL SOCIETY are to hold their annual public meeting; the Directors of this institution are desirous of seeing a continuance of those good influences from abroad, which we have experienced on two former occasions since the establishment of the Society.

The communications which we received from many of the Schools in different parts of the country, previous to the last annual meeting, gave us the most gratifying evidence of the hearty co-operation of their teachers in the labors of this association. They furnished the most satisfactory proof that the exertions of this society for promoting an increase of the number of these schools had not been unavailing; a great proportion of them having been formed during the two preceding years, and subsequent to the first operations of this Society, as may be seen by our last Annual Report.

The intelligence which was given us through these communications; and the evident spirit in which they were made, has contributed, in no small degree, to encourage and stimulate the members of our Society to greater efforts. The interest of the quarterly meetings has been much increased, they have been more fully attended, and the object of them, we have reason to hope, has been promoted. Two new schools have been established in the city within a few months, and their teachers associated with us.

The work of Sunday School Instruction, like almost every other, presents not unfrequently, difficulties and discouragements, which are very trying to those who are engaged in it. Should these difficulties discourage us? Should they be allowed to have the effect, as heretofore, of causing classes and schools to be given up in despair? We are persuaded that, with the aid of a little counsel, encouragement, and sympathy from others, who are interested and engaged in the same cause, teachers will be excited to go on untiring, doing much good to themselves and their pupils; and thus conferring an incalculable benefit on Society.

While schools for the moral and religious instruction of children on the Lord's day shall be continued, it is to be anticipated that changes in the modes of instruction will be made in all of them, with a view to improvement. And, while we witness the improvements which have already been made in these schools, even in the few years they have been in operation in our country, there is much reason to look forward with confidence for still greater advancements. And by no single effort, we believe, will the permanency, the usefulness, and the prosperity of these little *nurseries of early piety*, these *infant churches of our Master*, be so much ensured, as by a free and regular communication between their teachers and this Society, in the manner which has been commenced.

The principal points on which we wish for information are the same as mentioned in our last Circular, and for the sake of uniformity we must repeat them here. They are such as are perfectly familiar to every teacher who is seriously engaged in a Sunday School, and in relation to which he might be always ready to make a sufficient communication, given in the form of a series of answers to the following questions, viz.

1. In what town or district is the school?
2. By what parish is the school supported?
3. Is it confined to the parish, or are the children collected from a certain neighborhood or district, without regard to Christian denominations?
4. When was the school established?
5. What is the number of scholars, male and female?
6. What is the number of teachers, male and female?
7. Who is the superintendent, or director?
8. What books are used for instruction?
9. What method of instruction is adopted?—instance the exercise of a day.
10. Is there a library for the benefit of the children, or one for the teachers? What is the number of volumes?
11. What changes or improvements have been made in the school since it was formed?
12. What appears to be most wanting to increase the usefulness, or improve the condition of the school?

We would also solicit such remarks in addition, as may be deemed interesting by our correspondents.

It may be proper here, to observe, that the first four questions need not be answered in relation to schools from which we have heretofore received accounts, as such communications are preserved in the Society's files.

The annual meeting of the Society, as appointed by its constitution, will be on the third Wednesday of November, and the *public meeting* will be appointed to take place early in December. It will be highly desirable, therefore, that we may receive communications relating to the above mentioned subjects of inquiry, before the 25th of this month.

It is respectfully requested that you will communicate the above statements to the teachers in your parish, or Sunday School, generally, and that you will afford us any other aid in your power for the advancement of the work we have commenced.

J. F. FLAGG,
Corresponding Secretary of the Boston Sunday School Society.
BOSTON, Nov. 5 1829.

CRITICAL NOTICES.

CONSIDERATIONS *on the foundations, ends, and duties of the Christian Sabbath, and the late measures for enforcing its observance.* Utica, 1829. pp. 30.

This pamphlet comprises six pages of original remarks by way of introduction, an extract from an article in the Christian Examiner for May last on the 'Observance of the Sabbath,' a part of the Review in the Examiner for September respecting 'Religious Associations,' and the 'Scriptural Account of Sabbatical Institutions,' from Paley's Moral Philosophy.

We hope that this publication will be extensively read in the vicinity of the place where it was published. Much darkness prevails there on the subject it treats of, and measures have been resorted to in that region for enforcing the observance of the sabbath, which enlightened and judicious friends of religion must regret. We believe, with the editor of the pamphlet, that, 'in the midst of all this unseemly scramble,' consequent on the methods resorted to by the Presbyterians in that quarter for compelling people to a different manner of spending the sabbath, 'the great danger as regards the moral sentiment of the community at large, is evidently this, that the contest will terminate in dividing them into the two deprecated classes of blind and relentless bigotry or solemn hypocrisy on the one hand—and open and scoffing infidelity, and a contemptuous disregard of any sort of religious observances on the other—and thus displaying to the world a scene of morals and manners from which reasonable and considerate men will retire with loathing and disgust.'

While on this topic we cannot refrain from a word of caution to liberal Christians in this part of the country. The extreme to which we are most inclined, is that of too lax a manner of observing the Lord's day. We are sorry to find that this tendency has been increased in the case of some, who read without discrimination, the late discussions of the subject in the Christian Examiner. We are among those who are persuaded that correct views of the nature and obligations of the sabbath are there given But they have been misapprehended and wrongly applied from a hasty perusal and a partial examination of them. Because the writers say that the *Jewish Sabbath* is not binding on Christians, it has been inferred that it was their intention to teach that we are under no obligation to regard one day of the week otherwise than the rest; and because they have admitted that there is no express direction in the New Testament respecting the mode of spending the Lord's day, it has been concluded that they meant to allow that it is left optional with the followers of Christ, whether they will or will not regard the day as peculiarly consecrated to religious duties.

Now these are false inferences, as may be seen from the extracts which follow.

'Let us discriminate. We agree with the advocates of a stricter observance, about the end; we differ with them as to the means.' 'We do not think that that observance of the sabbath which we earnestly wish to see, is to be brought about by any legislative enactments.' 'We agree in wishing there were less travelling on the sabbath.' 'We beg to be understood. All Christians, whom we know, concur in the opinion and the desire, that the Lord's day, or the first day of the week, should be separated to the commemoration of Christ's resurrection, to public worship, to public Christian instruction, and in general to what are called the means of religion. This we gratefully accept and honor as a Christian rite.' 'Generally speaking, abstinence from labor on Sunday seems to us a plain duty of the day; for we see not how its ends can otherwise be accompliahed to any considerable extent.' 'The change of Sunday into a working day, we should condemn as earnestly as any of our brethren.' 'We wish the Lord's day to be more honored and more observed.' 'To us it is a more important day, and consecrated to nobler purposes, than the ancient [the Jewish] sabbath.' 'We earnestly recommend the Lord's day.' 'We prize and recommend it as an institution through which our whole lives are to be sanctified and ennobled.' 'We would on no account disparage the offices of the Lord's day.—We delight in this peaceful season, so fitted to allay the feverish heat and anxiety of active life, to cherish self communion and communion with God and with the world to come. It is good to meet as brethren in the church, to pray together, to hear the word of God, to retire for a time from ordinary labors, that we may meditate on great truths more deliberately, and with more continuous attention. In these duties we see a fitness, excellence, and happiness.'

Let it be that there are no express precepts, no precise rules, in the New Testament as to the mode of spending the Lord's day. It may not be the less clearly the design of divine Providence that it should be devoted to the means of religion, since that this was the intention of the great founder of Christianity, is evident from his own practice and that of his disciples. Accordingly the writer in the Examiner thus remarks:—

'We believe, that the first day of the week is to be set apart for the public worship of God, and for the promotion of the knowledge and practice of Christianity, and that it was selected for this end in honor of the resurrection of Christ. To this view we are led by the following considerations. Wherever the gospel was preached, its professors were formed into churches or congregations, and ministers were appointed for their instruction or edification. Wherever Christianity was planted, societies for joint religious acts and improvement were instituted, as the chief means of establishing and diffusing it. Now it is plain, that for these purposes regular times must have been prescribed, and accordingly we find that it was the custom of the primitive Christians to hold their religious assemblies on the first day of the week, the day of Christ's resurrection. This we learn from the New Testament, and from the universal testimony of the earliest ages of the church. Wherever Christianity was spread, the first day was established as the season of Christian worship and instruction. Such are the grounds on which this institution rests. We regard it as altogether a *Christian institution*; as having its origin in the gospel, as peculiar to the new dispensation; and we conceive that the proper observation of it is to be determined wholly by the spirit of Christianity. We meet in the New Testament no precise rules as to the mode of spending the Lord's-day, as to the mode of worship and teaching, as to the distribution of the time not given to public services. And this is just what might be expected; for the gospel is not a religion of precise rules. It differs from Judaism in nothing more than in its free character. It gives great principles, broad views, general, prolific, all-comprehensive precepts, and entrusts the application of them to the individual. It sets before us the perfection of our nature, the spirit which we should cherish, the virtues which constitute 'the kingdom of heaven within us,' and leaves us to determine for ourselves, in a great measure, the discipline by which these noble ends are to be secured. Let not man, then, bind what Christ has left free.—The modes of worship and teaching on the Lord's-day are not prescribed, and who will say that they cannot be improved? One reason of the neglect and limited influence of this institution, is, that, as now observed, it does not correspond sufficiently to the wants of our times; and we fear that it might even fall into contempt among the cultivated, should attempts be prosecuted to carry it back to the superstitious rigor by which it was degraded in a former age.'

'We have no desire to create huge Associations for enforcing or recommending the Lord's-day. We desire, however, that this interesting subject may engage more attention. We wish the Lord's-day to be more honored and more observed; and we believe that there is but one way for securing this good, and that is, to make the day more useful, to turn it to better account, to introduce such changes into it as shall satisfy judicious men, that it is adapted to great and happy results. The Sunday which has come down to us from our fathers seems to us exceedingly defective. The clergy have naturally taken it into their own hands, and, we apprehend, that as yet they have not discovered all the means of making it a blessing to mankind. It may well excite surprise, how little knowledge has been communicated on the Lord's-day. We think, that the present age admits and requires a more extensive teaching than formerly; a teaching not only in sermons, but in more instructing exercises, which will promote a critical and growing acquaintance with the scriptures; will unfold morality or duty, at once in its principles and vast details; will guide the common mind to larger views, and to a more religious use of nature and history; and will reveal to it its own godlike power. We think, too, that this great intellectual activity may be relieved and cheered by a mixture of greater benevolent activity; by attention to public and private charities, and by domestic and social kindnesses. It seems to us that we are waking up to understand the various uses to which Sunday may be applied. The present devotion of a considerable portion of it to the teaching of children, makes an important era in the history of the institution. The teaching of the ignorant and poor, we trust, is to follow. On this subject we cannot enlarge, but enough has been said to show in what way Sunday is to be recommended to the understandings and consciences of men.'

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

PRISON DISCIPLINE SOCIETY.

MR. EDITOR,—I have remarked with pleasure your occasional notices of the Prison Discipline Society, and the extracts, you have sometimes given from its valuable Reports. It proposes an object, that ought to unite the efforts and prayers of Christians of every name; and, in these days of religious controversy, I find for myself a particular satisfaction in whatever may advance the interests of our common humanity and common faith.

But, in looking over the list of officers of this society, both of the present and preceding years, and comparing it with its catalogue of members, I am forcibly struck by the exclusive character, it seems to present. Of the *thirty-three* life members, resident in Boston, twenty-two are well known, either as decided Unitarians, or as strenuous and conscientious opposers of all exclusiveness; and of the annual subscribers, very many are of equally liberal views; and to the names of several I find attached liberal donations, in addition to their life-subscriptions. On the other hand, of the thirty-six officers or managers, not more than two at the utmost are of this class: while, of the remaining thirty-four by far the greater number are of the most strict, not to say exclusive, sect of Calvinists; and the names of three or four of them do not even appear in the list of subscribers. If these annual catalogues be correct, they are not constitutionally members of the society.

Now, Mr. Editor, I would ask, how is this to be explained? I do not suppose, that one of these liberal gentlemen, who have contributed to this institution would be anxious to hold a place, personally, in its direction. Most of them, I believe, are already burdened by duties of this class, which they would be desirous to diminish rather than increase. But it seems to me strange and unwarrantable, that when the funds of a charity are derived in so large a proportion from one class of Christians, *that class* should, as it would seem, studiously and by system be excluded from its government. Are we to ascribe it to accident, to negligence; or is it, as I must fear, another of those instances, among which the '*American Education Society*' will be remembered, in which large sums have been drawn from liberal Christians for a general charity, and then *so managed* and monopolized as to swell the resoures and extend the influence of the exclusionists.

I would not, Mr. Editor, ascribe improper motives to any of my fellow Christians: perhaps some of the many officers of this society may satisfactorily answer these inquiries. But till this is done, let the friends of a more liberal Christianity be cautious of giving the sanction of their names or their donations to institutions, which may have indeed a show of catholicism, but which, after all, propose and actually exert a sectarian influence, only the more objectionable, as it employs in its service the name of Christian charity.

Yours,
AN INQUIRER.

[For the Christian Register.]

ON THE BENEVOLENCE OF THE DEITY.

Among the many proofs that the material universe and its inhabitants are the offspring of a *benevolent* rather than a *malevolent* Being, that which strikes me the most forcibly, arises from the consideration that much *happiness* exists. Let us suppose for a few moments a malevolent Being at the head of the universe. Suppose now this Being about to create a world and fill it with inhabitants. Would he create *light*? Would he make such an arrangement that throughout the earth there should be, taking the year together, more light than darkness? He might make light, without making enough of it to render man comfortable: there might be just enough of it to enable us to see our awful condition and the thick darkness in which we were involved. Or more than this, he might leave us in one complete and eternal night. But suppose he were to create light, would he govern it by such laws that its varied rays would present to the eye the beautiful rainbow? Would he adapt the eye to the seven primary colors, and those colors to the eye, in such a manner, and so variously combined, as to produce sensations of pleasure?

Rather would he not make the rays of light insupportably painful? Certainly a malevolent Being who had power to create, would have power to create according to his pleasure. And if it was his pleasure to give pain, why should he not make every arrangement with a view to this end? Will it be said that without light we should not be sensible of the misery of its opposite—darkness; that pleasure and pain are known by comparison only; that entire deprivation of the one would necessarily presuppose entire ignorance of the other? Let it be admitted; still light might give the eye pain, and objects might be so hideous and deformed as to disgust and torture the mind. Instead of having light, sound, odor, flavor, adapted to the organ of sight, hearing, smell, &c. in animals, and producing corporeal and mental pleasure, what if every object presented to the eye gave us pain of mind and body? What if sounds were so harsh or heavy as constantly to torture or deafen us? While our appetites crave food, what if every thing tasted bitter, acrid, and unpleasantly; and when swallowed, gave us pain and misery, and caused us to suffer a continual death—a death from poison? What if vegetation—leaves, blossoms, fruit, &c. instead of sending forth fragrance through the earth, diffused every where an insupportable fetor and stench? And what if every tangible object around us were calculated to produce pain upon the slightest touch? Yet all this and much more would be but the beginning of a history of the sorrows which would encompass a world produced by the agency of a malevolent Being. Is it not manifest then that the world in which we live, where the general rule is *happiness* and misery only an *exception*, is the offspring of benevolence?

There is no evidence that the proportion of happiness in this world is not on the whole as great as the inhabitants can at any time bear without injury; nor that the author of the Essay on Man was far from the truth when he uttered the following sentiment:—

'Submit, in this or any other sphere
Secure to be as blest as thou canst bear.'

Nor is there any evidence that a being infinitely benevolent *could* have made a world of free agents, without permitting just as great an amount of physical, mental, and moral evil, as we see in this.

It has always appeared to me that the rational study of nature was favorable to correct views of the system of grace; and, in fact, that the love of natural science resulted, as a general rule, in the love of morality and religion. I know how unpopular this doctrine is, but I am more and more convinced of its truth. When I walk abroad in the spring and behold the rich foliage and smiling flowers of the season—when their fragrance, like incense, perfumes the whole atmosphere, diffusing health and pleasure every where—when I hear all the animated tribes but man, unite in sending forth one mighty peal of praise to the Creator, I say to myself, surely this great Creator must be benevolent. I cannot believe otherwise if I would.

Nor is his benevolence less manifest elsewhere. View the system of nature as you will, the conclusion that infinite wisdom and benevolence create, preserve, and redeem, is unavoidable. Let us then rejoice. Let us imitate with all our powers, that Being, of whom both reason and revelation abundantly testify that he 'is LOVE;' unalloyed, unbounded. W.

[For the Christian Register.]

MR. EDITOR,—I have read with no small degree of satisfaction a little work on the animal economy, recently published at Portland, (12 mo. pp. 240) under the following title.

CONVERSATIONS ON THE ANIMAL ECONONY; *Designed for the instruction of youth, and the perusal of general readers.*—BY ISAAC RAY, M. D

'In explaining these things, I esteem myself as composing a solemn hymn to the great Architect of our bodily frame, in which I think there is more true piety, than in sacrificing hecatombs of oxen, or in burning the most costly perfumes.'—*Galen.*

The natural sciences are all of such a character, that the rudiments of them need but to be presented to the mind of a learner in a clear and simple manner, and they will not only be sure to receive attention from the lovers of knowledge, but will increase their interest in the works of creation, excite feelings of inquiry, and lead on to admiration every soul in which there is the least dawn of philosophic intellect.

To teach a science well, we should *begin*, at least, to treat of it, in a familiar; manner show as early as possible, in our teaching the uses of it, its connexio with other sciences, its application to the common and refined arts; indeed show by all the means in our power, that a knowledge of it is well worth possessing. Place it, in this way, only in as favorable a position as it deserves—give it a pleasing introduction—and there is little danger but a more intimate acquaintance will readily be sought.

To effect these objects, a conversational mode of teaching has many advantages over every other; and enough has already been done, by the efforts of judicious writers and other instructors, to prove, beyond a reasonable doubt, that the acquisition of all knowledge may be pursued by most minds, in a manner which shall be in a high degree entertaining and delightful; so that the inquiring child, as well as the aspiring adult, may be brought to press onward in the straightforward path of intellectual improvement, with the same, nay, a greater degree of satisfaction and enjoyment, than they usually have while sporting in the circle of recreation and amusement.

The work named at the head of my remarks, I esteem as a valuable addition to the list of books of a similar character, which have now come into use.

The idea of bringing this subject forward in a popular form, we believe to be wholly original with Dr. Ray; although we have seen, since its publication, a notice of a simliar work from a London press. He has executed his design, with great discrimination and good judgement; and is deserving of much credit, for presenting facts and theories which have heretofore appeared only in a garb of technical phraseology, in a plain and familiar dress, and in an interesting colloquial style. He has shown much discernment in anticipating the natural questions of one untaught in the science of which he treats, and indeed we have no fault to find with the author, excepting that, in several instances, he makes the fair pupil appear, in her replies, like one of too highly a cultivated mind, to evince that lack of information which is implied by some of her questions. We are very well aware, however that this will not appear the same to all readers.

Dr. R.'s book is divided into chapters, in which are distinctly discussed the subjects of anatomy and physiology, digestion, the circulation of the blood, respiration the, nervous system, the senses, the locomotive organs, and sleep.

We have wished to notice this little work, because it is one which will be useful to parents and teachers of youth. For it contains that kind of information, which it is not only important and gratifying for every adult to possess, but which will enable them to impart correct knowledge to those who are growing up about them, and prevent many of the evils consequent on erroneous views concerning the most common subjects in nature; subjects which every one of a decent education—ought, in some good degree, to understand.

It will be a valuable aid to Sunday school teachers, for there are none of the works of creation in which divine wisdom and goodness are more strikingly exemplified than in the structure and economy of the animal system. None by which even the mind of a child can be more forcibly impressed with the knowledge of the existence of a God, and of his unceasing influence in the support of every living being, and in the supply of all their wants and all their means of happiness.

We would recommend to the readers of this little book, particularly to those who have not had some previous acquaintance with the science, to peruse or study but one chapter at a time.

We wish, for the benefit of the author, we could say something in favor of the mechanical execution of the book; but this we cannot, for it is on grey, inferior paper, badly printed, and carelessly bound. S. T.

[For the Christian Register.]

LYCEUM IN MIDDLESEX.

MR. EDITOR,—I observe by notices in the papers that there is to be a meeting in Concord on Monday noxt, for the purpose of organizing a County Lyceum in Middlesex. To this meeting it is hoped that no Lyceum in the country will omit to send delegates; and in those towns where there are none, delegates can be chosen at a meeting of citizens interested in the subject of popular education. Mr. Everett will deriver an address upon the subject at 11 o'clock, in Dr. Ripley's meeting-house; and if any have doubts of the practicability of Lyceums or of their peculiar fitness to the wants of the towns of New England, he will probably remove them. The Concord Lyceum has been in successful operation nearly one year. Its good effects upon that town are already visible, and the members are so well satisfied with the result of their labors that they now invite other towns to co-operate with them.

The friends of Lyceums have great reason for rejoicing that controvesy has left at least one spot of common ground, where all are willing to meet without jealousy, and that Christians of every name are willing to join hand to hand in aiding this project, the design of which is the elevation of the human mind, and its better preparation for the reception of those great principles of religion and morality which are common in every sect. N.

RELIGIOUS INTELLIGENCE.

DEDICATION.

On Wednesday, 11th inst. the Second Congregational Church in Concord, N. H. was dedicated to the worship of Almighty God.

The services on this occasion were introduced with prayer and the reading of the scriptures by Rev. Mr. Emerson, of Boston. The Dedicatory prayer was offered by Rev. Mr. Parkman, of Boston; and the sermon was preached by Rev. Mr. Thomas, Pastor of the Society.

The leading design of this discourse from 2 Chron. vii. 5., was to point out and illustrate the great purposes, to which the new Christian temple was to be devoted. Of these first of all, the Preacher treated of Christian charity, in its wide extent and influence; remarking upon its importance and lamenting the absence or defects of this spirit in Christian churches, and communities.

Secondly, it was to be consecrated to *Christian faith:* and this—not that faith, which rests in a few grand speculations, however plain and indisputable, but which makes its grand objects subservient to progress in virtue and holiness. It was, thirdly, to be devoted to *inward piety*, to vital godliness, which has its seat in the soul, pervading and sanctifying the life; and, finally, to the *glory of God;* to all that exalts in the view of his creatures the attributes of the Supreme, and perfects the human by bringing it to resemblance of the divine. And the Preacher closed by an animated exhortation to his flock to be faithful to these great objects in all their attendance upon the worship, to which the temple, they had raised, was now consecrated.

The occasion was evidently one of great interest to a large and attentive audience, collected from various religious denominations. This society, which was gathered nearly three year ago, has been united in an exemplary harmony; their numbers, which at first were small, have largly increased, amidst, (as we are gratified to learn,) the good feelings and charity of their fellow-christians of other denominations in the town; and we cordially congratulate them on their bright prospects. Situated, as this new society is, in the Metropolis of the state, it cannot but exert a widely extended influence; and we sincerely hope that by the light and labors of a faithful ministry, and the Christian graces of an united people, it may be honored as the means of diffusing the best influences of rational and evangelical religion.

The music on the occasion, in the performing of which several members of the First Congregational Church assisted, was chaste and appropriate.

In the evening a very ingenious and instructive discourse was preached by Rev. Mr. Parkman, with great pertinence of application to the circumstances of the Society.

'Trinity Church.' The dedication of this church took place on Wednesday, in presence of a great concourse of citizens.* Bishop Griswold performed the consecration service. The sermon was preached by Dr. Gardiner, senior minister of the society.

For a description of the church we refer our readers to an article on our fourth page.

* Was it through inadvertence, or on principle, that the committee neglected to reserve seats for clergymen of other denominations, as is customary with all other classes of Christians on similar occasions?

Second Congregational Society in Lynn. The members of this Society have unanimously invited Mr. David H. Barlow, who has recently completed his studies at the Cambridge Theological School, to become their pastor, and we understand that he has accepted the invitation.

Congregational Society in Wilton, N. H. Mr. Stephen A. Barnard recently of the Theological School at Cambridge, has been invited by the Congregational Society in Wilton, to settle with them in the ministry.

Ordained and Installed.

On the 14th Oct. Mr. Herman Stinson was ordained over the Congregational Society in Weld, Me.

Rev. Amasa Stuart was ordained Sept. 15th as minister of the Congregational Society in Essex, Vt.

The Rev. Thomas L. Janeway was ordained at Rahway, N. J. on the 3d inst. by the Presbytery of Elizabethtown, and installed pastor of the Presbyterian Church in that place.

On Wednesday, the 28th of October, the Rev. Thomas F. Davis was installed as Pastor of the Congregational Church and Society of Greensfarms, N. H.

On Wednesday, the 28th of October, the Rev. Joel Wright was installed Pastor of the Congregational Church of Christ, in Wilmington, Vt.

The Jews. There are several enthusiastic men in Great Britain—Irving, Cunningham, Noel, Drummond, &c. who are zealously propagating singular notions respecting the millennium. They maintain that the Jews are soon to be restored to Palestine, and that Jesus Christ will again appear personally at Jerusalem, and establish a splendid political kingdom, in which the saints are to share his reign. It seems that Mr. Wolff, the Missionary, has embraced this doctrine, and is preaching it to the Jews at Jerusalem. In a letter dated in that city in April last, he says:— *Salem Gaz.*

'I proclaimed for two months to the Jews the great truth—first, that Jesus of Nazareth came the first time on earth despised and rejected of men to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and, travelling in the greatness of his strength, he will come the SON OF MAN, in the year 1847, in the clouds of Heaven, and gather all the tribes of Israel, and govern in person as man and God, in the literal city of Jerusalem, with his saints, and be adored in the Temple, which will be rebuilt, and thus he shall govern 1000 years, and I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies! and I shall see thee, Elijah, and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to *Jesus of Nazareth.* I shall see you all here at Jerusalem, where I am now writing these lines! These were the topics upon which I spoke, not only with Jews, but likewise with some Mussulmans.'

SUMMARY.

Ladies' Magazine. This work, a number of which has been recently issued, continues to retain the respectable standing it has acquired. The popularity it has attained, is, we think, well deserved, and is likely to increase. The pleasant lines on our 4th page, under the signature 'Cornelia,' are from the last number of the Magazine, and are presumed to be from the pen of the lady who superintends the publication.—They breathe the true Christian spirit, and are a pledge that the moral character and influence of the work, no less than the literary, are and will be a matter of constant concern with the editor.

On Thanksgiving day, if any one is so disposed, he can eat his regular meals in three different states, without travelling twenty miles, viz—breakfast in Maine, dine in New-Hampshire, and sup in Massachusetts. *Portsmouth Gazette.*

There are those, residing in this county, who are so situated that they can take a *Thanksgiving dinner* in each of the three states of Massachusetts, Rhode-Island, and Connecticut, and that, too, without travelling more than three miles to accomplish it. *Worcester Spy.*

A project is said to be now in agitation in New-York for erecting a bridge from the foot of Maiden lane to Brooklin, high enough to allow the largest ships to pass under it. Expense estimated at 600,000 dollars.

Detroit, Oct. 29. The increase of our population has never been so rapid as at present. The steamboats and schooners which arrive from the east are filled with passengers, who are mostly farmers who purchase small tracts of the public land for immediate improvement.

Settlement of Pennsylvania. William Penn, the illustrious founder of Pennsylvania, landed in that state on the 24th of September, 1682. The 147th anniversary of the settlement was celebrated in Philadelphia, on the 24th ult. by a society established for the purpose of commemorating the event.

The history of England, by Sir James Mackintosh; of Scotland, by Sir Walter Scott; and of Ireland, by Thomas Moore, are confidently reported to be on the eve of publication.

Virginia Convention. The Daily Advertiser of the 10th has the following paragraph.

The Virginia Convention has been engaged in debating at great length, the question on which the basis of representation in the two houses shall be fixed. The report of the Committee is in favor of the basis of the white population exclusively. A motion to strike out the word 'exclusively' and insert 'combined with taxation' has been debated for several days, and at the last date, was yet undecided. A motion to add to this amendment, 'and in the Senate to white population,' so thst the House of Delegates might be on a mixed basis of population and taxation, and the Senate on the white basis, was debated for some time, and on taking the question the motion was negatived, yeas 42, nays 49. Mr. Monroe spoke in favor of the white basis in the House of Delegates, and the compound basis of population and taxation in the Senate. Mr. Monroe appears to have been under the apprehension that the irritation produced by this question, if not allayed by a compromise, may lead to a severance of the state. It will be recollected that what gives a particular interest to this question in Virginia is, that the slave population is mostly in the lower part of the state—the predominating part of the white population in the western part.

Buenos Ayres. Papers of Sept. 12th have been received from Buenos Ayres. Government is said to be firmly established. Gen. Juan Jose Vismont was on the 24th of August, appointed governor, by Gen. Lavalle and Gen. Rosas. The return of peace was celebrated by great rejoicings. General Lavalle has been appointed commander in chief of the calvary troops in the capital.

An order had been issued forbidding any citizen not in the municipal service, to make use of pistols, sabres dirks, or other side arms, under penalty of $200 for the first offence, $400 for the second, &c.

By the convention of Aug. 24 a Senate consisting of 24 members was to be appointed. This senate was to have been installed on the 12th Sept.

Affairs of the East. Papers to Sept. 13th have been received at this port from the city of Smyrna. Intelligence as late as the 8th had been received there from Admiral Ricord, who was stationed before Tenedos. By the despatches from the Admiral, it appears that the latest advices from the Russian head quarters give favorable indications of an immediate conclusion of Peace.

It appears, by further intelligence that the Russian Head Quarters were at Adrianople on or about the 11th or 12th of September. A deputation from the Sultan, with proposals for peace was received at the Russian Head Quarters on the 5th. The Russian terms were said to be inadmissible on the part of the Turks; it being one of the preliminary articles that the Turks should pay the Russians 850 millions of silver rubles, as an indemnification for the expenses of the war. The Turkish financial system was so bad, and the taxes on the people had been so burdensome that it was believed the governmedt could not, if they were disposed, comply with this requisition.

We are told also, that since the passage of the Balkan, by the Russian army, all hope of defending Turkey in Europe seems to have been abandoned;—and that it was expected the Russians would enter Constantinople about the 15th of September.

By an arrival at New York, it is stated that a report was circulated at Trepani (Island of Sicily) on the 24th Sept. that the British and French had taken possession of the forts upon the Dardanelles, and that the British fleet had passed through into the Black sea.

The Boston Centinel speaks of this, however, as mere rumor, and entitled to little consideration. We have not had sufficient experience in regard to the probability or improbability of such reports to express an opinion on the subject.

Liberia. We learn by a late arrival from Africa that 'Prince Abduhl Rahaman, and about 30 other emigrants in the ship Harriet, have died at Liberia. After this mortality, health returned to the place. This desolating sickness continues at Sierra Leone. The slave trade was said to be brisk as ever on the coast.'

This intelligence is derived from a letter recently received at Philadelphia, from which we give the following extract.

'Liberia, I understand, is tolerably healthy at present. It was so when I was there in May last. However, out of the number emigrating in the ship Harriet, from Norfolk, thirty have died, among whom was Prince Abduhl Rahaman. Articles, generally, of immediate use, are very scarce at present.' He also says—'The yellow fever has raged with the greatest violence at Sierra Leone, destroying so many of its population as to render it a matter of doubt whether it may not be abandoned in toto by the British Government. Their mixed court of commission has been removed to Fernando Po, on account of its greater degree of health, although their adjudicated prizes are sent to the former place for final disposition. The slave trade is carried on still with activity, and when passing the Gulenas I saw six or eight slavers waiting a cargo. Even from the river whence I at present write, there are some for a similar purpose. The greater part of these are Baltimore built vessels under Spanish colors; and so extreamely sharp, as seldom to admit of more than three feet between their platform and deck. On this subject there appears to me to be a great degree of ignorance in the United States; for the belief with many is, that a total suppression exists here, when the truth is it is carried on as violently as ever. The landing of a cargo to the Spanish West Indians requires but a douceur of four or five slaves to an official; and the fetters of 180 to 200 human beings are knocked off, the vessel washed and sweetened, the owners receive 4 or 500 dollars for each, and in the course of five months she arrives in Africa for another cargo. On this subject, the hearts of thousands are feelingly alive:—and I can but add my wish for the early arrival of that day when every man in christendom shall conceive it to be wrong and unjust."'

NOTICE.

We stated in our last paper, that Mr. Kilby, of Eastport, was our only agent in Maine. In making this statement we overlooked the name of Mr Palmer, of Kennebunk, who is authorized to receive subscriptions, and to whom the advance bills of the coming year will be sent in a few weeks.

We wish our subscribers to understand, that when advance bills are sent them for payment it is not because we claim the payment in advance, but only to remind them, (as many request us to do) that a new year of their subscription has commenced, and that by paying promptly in advance, 50 cts deduction will be made from their bills.

MARRIAGES.

In this city, Mr. Elijah Williams, jr. to Miss Mary N. daughter of Benjamin Bangs, Esq.; Mr. Samuel M. Crawford to Miss Emma Elms; Mr. Thomas Boyd to Miss Agnes Y. Allen.

In Newton, Mr. Charles Merriam, of Weston, to Miss Caroline, daughter of the late Walter Ware, Esq.

In Newton, Lower Falls, Amos Allen, Esq. to Miss Martha S. Parker.

In Lowell, Maj. Henry J. Baxter to Miss Caroline Hildreth.

In Scituate, by Rev. Mr. Thomas, Mr. George H Wetherbee, of Boston, to Miss Sarah B. Clapp.

In Salem, by Rev. Mr. Upham, Mr. Nathanie Silsbee, jr. to Miss Mary Ann C. Devereux, daughter of Humphrey Devereux, Esq.

In Portland, Mr. William B. Watts to Miss Nancy B. Weymouth.

In Dublin, N. H. Mr. Reuben H. Twing, of Brighton, to Miss Mary Norton.

In Bristol, R. I. Mr. Alba Davis Parker, of Boston, to Miss Mary Smith Spaulding of Providence.

In New York, E. Formon, Esq. of Paris, to Miss Louisa Antoinette, daughter of Vincent Boisaubin, Esq. of Morristown, New Jersey.

In Baltimore, Mr. Jerome Napoleon Bonaparte to Miss Susan May, only daughter of the late Benj. Williams, of that city.

DEATHS.

In this city, Mr. Alexander P. Fisher, aged 55; Mrs. Mary, wife of John Rice, Esq.; Maria Elizabeth, daughter of Mr. John Slade, 13 months; Mr. James Horley, 34.

In Dedham, Mr. Moses Guild, aged 73.

In Canton, Mrs Hannah, wife of Mr. John Davenport, and daughter of the late Mr. Nathaniel Merrion, of Stoughton.

In Pepperell, on the 4th inst. Widow Eunice Jewett, aged 62 years. After a long and distressing illness which she bore with Christian fortitude and resignation, exhibiting by her example, to her last moment, the excellency of that religion which does indeed deprive death of its sting and the grave of its victory. As a kind and affectionate parent, and for her Christian benevolence and charity, she will long be remembered with regret.—[*Communicated.*]

NOTICE.

THE Annual Meeting of the *Boston Sunday School Society* for the election of officers, will be holden on Wednesday, the 18th instant, at 8 o'clock, P. M. in the Berry Street Vestry. A general and punctual attendance of the male members of the Society is desired.

Signed for F. T, GRAY, *Sec'y.*
per J. F. FLAGG.
Boston, Nov. 14, 1829.

THIS DAY PUBLISHED, by GRAY & BOWEN, at the Depository of the American Unitarian Association, corner of Washington and School Streets,

'Unitarian Christianity free from Objectionable Extremes.' By Samuel Gilman. Being Tract No. 29 of the First Series.

—ALSO—

Dr. Tuckerman's 'Second Semiannual Report of the Third Year of his service as a Minister at Large in Boston.'

☞ Subscribers, Auxiliary Societies, &c. can be supplied by sending to the Depository. Nov. 14.

STOUGHTON COLLECTION OF CHURCH MUSIC.

JUST published by MARSH & CAPEN, No. 362 Washington-street, *A New Collection of Church Music*—compiled by Stoughton Musical Society.

This work is considered by many to be superior to any ever published in this country. It is printed and bound in the best manner and on excellent paper.—Terms reasonable. Nov. 14.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For November, 1829.

CONTENTS.

Upon the use of Authority or Reason in Religious Instruction; Observations on the Expediency of permitting children to attend Public Worship with Adults; Paul Endman's Feast; Dialogue; Poetry.

Nov. 14.

INSTRUCTION.

J. A. PERRY would inform her friends and the public, that she intends to continue her school through the Winter. A term of 16 weeks will commence on Monday the 30th inst. Literary and Ornamental Branches taught as usual. The French Language also, if required.

Price of tuition for the term, from $3 to 5. Board 1,50 per week.

References.
REV. DANIEL HUNTINGTON, REV. JOHN GOLSBURY, ELIAB WHITMAN, ESQ., } *N. Bridgewater.*
MR. DANIEL NOYES, *Boston.*

North Bridgewater, Nov. 6th 1829.

THE
CHRISTIAN EXAMINER
AND
GENERAL REVIEW.

NEW SERIES—No. V. For Nov. 1829.

JUST published by GRAY & BOWEN, corner of Washington and School-streets.

CONTENTS.

Art. I. Justin Martyr
Some Account of the Writings and Opinions of Justin Martyr. By John, Bishop of Lincoln.
Art. II. Police and crimes of London
A Treatise on the Police and Crimes of the Metropolis. By the Editor of The 'Cabinet Lawyer,' &c. &c.
Art. III. Application of Science to the Arts
Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. By Jacob Bigelow, M. D., Professor of Materia Medica, and late Rumford Professor in Harvard University.
Art. IV. Greatness
The Life of Belisarius. By Lord Mahon.
Art. V. Missions to the East
1. Sermons Preached in England.
2. Sermons Preached in India. By the late Right Reverend Reginald Heber, D. D., Lord Bishop of Calcutta.
Art. VI. Power less likely to be abused by Unitarians than the Orthodox
A Roland for an Oliver. Letters on Religious Persecution; proving that most heinous of Crimes, has not been peculiar to Roman Catholics; Protestants of almost every Denomination have been equally guilty. By a Catholic Layman.
Art. VII. Medical Statistics
Elements of Medical Statistics. By F. Bisset Hawkins, M. D., of Exeter College, Oxford.
Art. VIII. Natural Science
A Discourse on the Advantages of Natural Philosophy and Astronomy, as Part of a General and Professional Education. By the Rev. Dionysius Lardner, LL. D., F. R. S. and E.

ANTEDILUVIAN ANTIQUITIES.

THIS day published by MUNROE & FRANCIS, '*Antediluvian Antiquities,*' translated by an American Traveller in the East. Vol. 1. Price one dollar.

Advertisement by the Author.

'The Translator, renouncing all remuneration for his labor, for the use of a large sum of money advanced for the publication, and for his personal expenses, authorizes Messrs. Munroe & Francis to distribute the entire profits of the sale among "Dorcas Societies and other charities" which are superintended by ladies, in Boston and its vicinity, as a *mite* for the relief of the poor from the "three Giants, Winter, Old Age, and Poverty."

'It is is intended that the second volume shall be published on the next "May-day of the Muses." It is postponed till next spring, that it may be embellished with beautiful engravings of antediluvian scenery. Two volumes of this work, and one of "Vicissitudes of Life, Letters, and the Age," *may* appear, if *called for by the public voice,* in all the year 1830.

'Should the name of the author become public, these works will be suspended. But the confidence of the "Translator" of the one, and the "Author" of the other, in the honor and the caution of his classical friends, equal if possible to his respect and esteem for them, remains unabated.' Nov. 7.

POETRY.

[From the Ladies' Magazine for October.]

MY OWN THOUGHTS.

'Father, who art in heaven'—I hear
Low lisped as to a parent's ear,
And in the confidence and love
As he were bending from above—
I would, my child, that I could pray
In such a trusting tone!
I would, that with the closing day,
My cares, like thine, were done!

Yet who that dwells on earth can be
What the sick heart doth pine for—free!
The cords of life around us wind,
Its clouds will gather o'er the mind;
Oh, happy if they rest not there!
If faith's pure, quenchless star
Can struggle through the misty air,
Heavenward, though faint and far.

Without, the sound of hasty feet
Like rush of brook, that splashes o'er
The pebbles on its rocky shore:
Glides one among that crowd doth bear
No weight of grief or pain?
Is there a mind but hath its care?
Then why should I complain?

The evening's silent hour shall hear
Not murmurs—no—the silent tear
May fall—but thanks for blessings given,
This grateful heart shall breathe to heaven.
And sure, if aught of human rise
From feeling's altar, there,
The spotless glory of the skies
Will shrine the mother's prayer;—

The prayer for those whose weal is all
Of price, of hope her own to call—
My treasures—God! be thou their way,
And never let their footsteps stray—
I will not fear, I will not sigh,
But on thy promise rest—
The world is thine, and thou'lt supply
All that thou seest is best.—CORNELIA.

MISCELLANEOUS SELECTIONS.

[From the Boston Daily Advertiser.]

LETTER FROM DR. HOWE.

WASHINGTONIA. Isthmus of Corinth, June 16, 1829.

Gentlemen,—In my last letters from the Island of Egina, I informed you of my proceedings, and gave you the details of the work which I was then conducting for the public benefit, by means of the labour of the poor. That work is now finished; by it I have given direct support to about one thousand poor, during the four winter months, and always in such manner as that they might see that its main object was their benefit; as, by giving them one-third more ration than other day labourers, by giving them their ration on stormy days, and on Sundays, when they were not required to work, the same as on days when they did work: this, with attention to their little wants, and to their families when sick, made them regard me as their friend and benefactor, rather than their employer. They worked cheerfully, ate their bread in joy, from having (partly at least) earned it; they passed the rough winter, when they could have found no other employ, easily and in comfort, and the result is a highly useful and ornamental quay, which will remain for ages a monument of the generosity of the American community.

As I observed to you at the time, by assiduous personal attention to the work, I contrived to dispense with the services of any engineer; and, as the blocks of stone were ready cut to our hand, I accomplished all by the simple labor of the poor, having employed only seven masons who were paid in cash. As for the merits of the work, it is not for me to speak: you may learn the public opinion of it from the newspapers here; it is enough for me to have applied the means entrusted to my charge in a manner advantageous to the poor; if a public good has been done at the same time, so much the better, if not, nothing has been lost; for I have given the flour to the poor; and I hold that they had better have been employed in the building of stone walls, and pulling them down again, than being fed in idleness; for idleness is the devil's strongest weapon. Need I repeat that these are the reasons which induced me to go directly opposite to the course pursued by your former agent, who merely gave away to those who seemed most to need it.

The time of excessive want, I mean of that almost entire deprivation of the means of livelihood, which caused the death of so many poor, is now past; and, though cases of extraordinary individual and family suffering are met with every day, they are no longer so common as to be said to be the lot of the majority; and in those parts which are freed from the Turks, the inhabitants find subsistence, poor enough indeed, as yet, but sufficient to keep body and soul together until the time of the harvest. Not so the inhabitants of those parts still subject to the enemy, and who are living in exile in the free provinces,—such are the Sciotes, the Analiotes, the Athenians, &c., whose lot is indeed miserable; and to whose relief I have applied the larger part of the means committed to my charge, and shall continue to do so until they shall be all finished.

The winter being past, my next plan was to employ a number of these poor families in agriculture, hoping that they would soon gain, not only their own bread, but produce a surplus revenue which might be applied to the service of other poor, and after a little tour of observation I fixed upon this place, as the best calculated on the whole, for the establishment of a colony of poor. I therefore made a formal demand on the Greek Government for a grant of five thousand stremmata of national land, free from all tax of whatever kind, for the term of five years. This was immediately granted, and I selected twenty-six families from Scio, Aivali, and Athens, brought the men with me, and in a few days put up some huts; they then brought up their families and established themselves here. All then went to work at cultivating the earth, and I procured about two hundred of the poor who were wandering about Corinth in idleness, and commenced building houses for the colonists. I determined to give to each family a house (or hut as you would call them); and as the foundations of the old houses remained, and the fallen walls were beside them, and since the earth mixed with water makes very good cement for building, there was little to do that could not be done by the poor; they mix the mortar, or mud, bring the stones, cut and bring the wood, and are paid merely as much bread as they can live upon. Thus little is expended except upon the poor, and the carpenters are employed in merely putting together the materials, making windows, doors, &c. When I say doors, however, you must not imagine a thing with panels, hinges, latches, locks, &c., there is not a particle of iron about them except nails, and perhaps I cannot give you a better idea of the economy, and even saving we use, than by the description of one of them; it is composed of three boards nailed together, and having an upright stauncheon attached; each end of this is cut to a point, and the point set in a hole drilled in the stone above and below the door-way—this moves for hinges; the door stands open during summer, and when closed is shut with a wooden bar, which slips into a hole drilled into the wall by its side.

While I thus employed about two hundred persons assisting the masons at their work, the families comprising the colony were employed in agriculture; and though we arrived late in the season, they have already planted about two hundred stremmata with Indian corn and cotton. I have been obliged to buy oxen, to make tools, and to furnish every thing to the colonists; for they had sold all, even to their tools, to buy bread. The agreement I have made with them is to furnish them with seed, cattle, instruments of agriculture, and rations for their families, at the rate of one half an oche (or a pound and third) of corn meal per day for each member of the family, until the harvest which is to be equally divided between them and the manager of the colony—their half to go for their own support, the other to liquidate the expenses of the cultivation, and to support others. Thus they live not only contentedly but happily; for they have the prospect of a harvest that will put them on their feet again, in the world.—They labor, men and women, in the fields; and as every family has its lands separate, and cultivates as much as it can, emulation is excited amongst them, since he who cultivates most will have the most to receive.

I have tried many ways of distributing American charity among this suffering people. I have been moved to tears by the expression of joy and gratitude of the hungry wretches to whom I have given food: I have been delighted at the sight of others cheerfully laboring for their daily bread and benefiting the public; but these sensations equalled not that perfect satisfaction which I now feel in witnessing the labor of the colonists: their homes are in possession of the Turks, they have no hopes of returning there; they were but yesterday destitute, ragged and hungry, they are now busily and happily at work for themselves and for the benefit of other poor—they are earning their daily bread, and enjoying a rational prospect of soon becoming *beforehand* in the world; they know they owe all this to American charity and they are grateful for it.

One of my first cares was the establishment of a school, and having been lucky enough to find a young Greek who had acquired a good knowledge of the Lancastrian system at the Borough Road School in England, and who being in distressed circumstances was very glad to undertake the task of instructing here, and he has now a snug little school with thirty five scholars: only two of them knew their letters when they began, but now we hear them repeating over alpha, beeta, gamma, delta, as they run about, and they play at making letters in the sand when out of school. This little school is my favourite retreat; and when any petty Greek trick, or any attempt to impose upon me has ruffled my temper, I retire to it, and immediately all my disgust is gone, and all my hopes and anticipations are revived when I see in the bright countenances, the eager attention, and the astonishing sagacity and ingenuity of the little urchins, the certain indication of the future character of the race.

I am occupied also in repairing the country house of the Bey of Corinth, and intend converting the upper part of it into a school house large enough for two hundred scholars at least, and I do not doubt as many will come from the surrounding villages. Having thus commenced, on a small scale, and found that it would succeed, I began to think of increasing the number of colonists, and of making such improvements as would secure it a future revenue. I had often been applied to by the former inhabitants of the village, to be included in the number of colonists, and having found by examination of their condition, that they were worthy objects of charity, I resolved to assist them: there were formerly thirty families here, this number, by the war, has been reduced to fourteen, whom I found living in some caves near here; four of these only had saved a few effects, the others, however, though nearly destitute, required only assistance to build their houses, and to buy seed, certain that by cultivating their lands they could soon make themselves comfortable, and even thriving. I concluded it was best to lend them money; and, as I am only a steward for the poor, I thought it was nothing but justice that they should pay an interest as soon as their crops came in. I therefore loaned them a sum sufficient to enable them to build their houses, and buy seed, which sum is to be paid in five annual payments, at the rate of 8 per cent. per ann. (10 being the lawful interest of the country.) And what sum do you think they received?—three hundred piasters, or twenty dollars per family, to set them agoing again in the world. This will give you an idea of the great good which can be done in Greece with small means—(I observe *en passant* that one may get the very best security for money, at 30 up to 50 per cent. per annum, and very good security at from 5 to 8 per cent. per month.) Thus the families in the colony amount to thirty six, making about two hundred souls, which, with the other two hundred, employed in day labor, makes a busy community on a spot where, ten weeks ago, I was obliged to have a guard in the night to keep the wolves away from my mules.

I propose the name of Washingtonia for this colony.

Within its bounds is the old port of Cenchvea, now called Cenchvees, which is nearly useless from the destruction of the old mole, and is unfrequented on account of its insecurity. I propose, during the months when the colonists are unengaged in agriculture, to employ them in dragging down rocks from the hills, which overhang the port, and throwing them in upon the foundations of the old mole, and thus easily making the port what it once was, the most important one in the province of Corinth; it being that so often mentioned in the History of Greece, and the port whence St. Paul sailed for Ephesus. The mole will give security, and this is all that is wanted, for the port being five miles nearer Corinth, than any other on the Egean, all commerce between it and the east will of course pass through it.

I have requested of the government the grant of all the revenues of this port for the support of an hospital, and am in momentary expectation of the Act; for Capo d'Istria having promised me to obtain it, and he being the alpha and omega of government, I doubt not it will be granted. Doctor Russ has in his hands about the value of $2000, the remnants of former cargoes, and he will apply this sum to the construction of a hospital. The situation is well adapted for it, being central, healthy, accessible by sea on each side, and with running water at hand.

But the situation is advantageous on all accounts; the commercial capital of Greece must be on the Isthmus of Corinth,—perhaps it may be on the very spot where we are now founding the infant Washingtonia: if the Isthmus should be traversed by a canal, (and there are great facilities for such an undertaking,) it will probably pass through this village; for, though the Isthmus is narrower at the other extremity, there are many objections to a canal there; the ancients found it impossible, and we see, at the spot where they left off work, as though but yesterday, from the marks of their tools in the rock, the nature of the difficulties they met. But this is not the place for a discussion of this interesting question. I have given you a short sketch of my proceeding here, and hope you will approve my novel way of employing your charities; should you do so, you will continue me in my interesting task, and I hope you will send out some assistance to the colony and hospital, which is regarded as entirely your work. We are in the greatest need of the commonest agricultural instruments, and you will conceive the low state of the mechanic arts and every thing else in that way, when I say that yesterday was quite an epoch here, because, after infinite pains, I had got finished a rude wheelbarrow to the great amusement and astonishment of the people, many of whom had never seen such a complicated machine, there being no wheel carriages in Greece. The ploughs are the rudest things you can conceive; shovels, spades, hoes, rakes, &c. are entirely unknown. Think then what an opportunity a man of common information has of doing good, and how seducing the prospect of introducing among such a people improvements equal to those which Cecrops taught their fathers.

But I should tire you did I dwell longer on the subject. I beg you only to let me hear from you, and I repeat what I said before, that I shall continue here until I get some advice from you.—Any things you choose to send, will come safe if addressed to our consul at Malta.

I have the honor to be, respectfully, your's
SAMUEL G. HOWE.

To the New York and Boston Greek Committee.

'TRINITY CHURCH.'

The Massachusetts Journal of Monday has the following article respecting the new 'Trinity Church' in Summer Street, to which we alluded in our last. We think it will be interesting to many of our readers.

We think those who have planned and superintended the work, may well be proud of what they have produced. It is true, faults are found in abundance; but we think they are not found in the spirit of just criticism. Each observer objects to something in detail, which is not exactly in accordance with his own taste, or judgment, without asking whether those details are not a necessary part of that peculiar style of building.—Some insist that the tower is much too high, in proportion to the body of the church; some think that the absence of a great chancel-window destroys the effect; some say the bending of the arches gives the whole an appearance of weakness; and most of all, there is a complaint that the Pulpit and Orchestra are too bright and tawdry. No doubt a huge chancel-window, with its tangled mass of tracery, is a very grand object; but had there been such a window, the pulpit must have been on one side, and the reading desk on the other; and we never entered the Gothic church at Gardiner without feeling the awkwardness of such an arrangment. We hazard no remark about the curving outline of the arches, because we do not know enough of architecture to decide whether it be in strictly good keeping; if it be so, the effect of *weakness* would not be regarded; the clustered columns, which support the arches, look weak; but who, in a Gothic building, would wish to see a plain, substantial, strong Doric pillar? The same remark applies to the richly ornamented Pulpit and Orchestra—we must remember that unless architecture be gorgeous, it cannot be Gothic; the peculiarity of this style of building is that a majestic effect is produced by a happy combination of elaborate details. In producing this effect, the architects of Trinity Church have succeeded admirably; any one part, examined by itself, may seem too much loaded with ornament; as a whole, it is truly grand and imposing.

It has generally been supposed that the Goths, who plundered Rome, were the inventors of this singular style of architecture; but they had, in fact, nothing to do with it; the name was given by Sir Christopher Wren, as a term of reproach to the massive edifices of the middle ages, which so widely departed from the severe simplicity of ancient models.

At first the term had a very extensive meaning; it is now principally confined to what may be called *modern Gothic*.

The Gothic style of building was introduced into France, England, and Germany, eight centuries ago. It is so peculiar, that when once seen, it can never be mistaken. The principle seems to have originated in the imitation of the groves and bowers, under which the Druids performed their sacred rites. It is distinguished by *pointed* arches, pinnacles, spires, clustered pillars, vaulted roofs, profusion of ornaments, and the general predominance of the perpendicular over the horizontal. A Cathedral, or Church, is usually built in the form of a cross; having a tower, lantern, or spire, at the place of intersection. The effect of the Gothic style is far more imposing than the Grecian; because the weight of its vaults and roofs is upheld at a great height, by supporters acting at single points, and apparently but barely sufficient to effect their object. Great mechanical skill is necessary in balancing and sustaining the pressure. Architects of the present day find it difficult to accomplish what was done by builders of the middle ages.

The Chapel of King's College at Cambridge, and Henry 7th's Chapel in Westminister Abbey, are considered the most superb specimens of Gothic.

A singular style of building was introduced into Italy, after the dismemberment of the Roman Empire, called the Greco-Gothic and Romanesque; this mixture was produced by erecting new buildings out of the fragments of ancient ones. It frequently contained arches upon columns, forming successive arcades, accumulated above each other to an immense height; the effect of this was extremely grand.

The Cathedral and Leaning Tower, at Pisa, and the Church of St. Marks, at Venice, are fine specimens of the Greco-Gothic

The Church in Summer street is built of rough stone; the windows are of ground-glass, which transmits a mellowed light, peculiarly appropriate to the sacredness of the place; the ornaments of these magnificent windows are very beautiful; over the door is a superb Gothic window, of great size; each side of the tower has a rose or wheel window, corresponding in shape to the stone ornaments on the outside; over the pulpit is a rose window, which receives its light from the tower above; this window is, we understand, to be filled with stained glass; the pulpit and orchestra are red, relieved with gold—not glaring red, but resembling the autumnal hue of a woodbine leaf.

Common report estimates the cost of this edifice at sixty thousand dollars. A flight of one hundred steps leads to the top of the tower, from which the prospect is very extensive and beautiful. For ourselves, we are more disposed to admire than to criticise; a hundred efforts might be made, and not one, taking all in all, prove so successful.

GOVERNOR PENN.

In 1669, Governor Penn, when in Pennsylvania, was informed of some choice land, not included in his former purchase of the Indians. He caused inquiry to be made of the chiefs whether they would sell it to him. They replied that they did not wish to part with that land, as the bones of their fathers and mothers were lying there; but still to please their father Onas they would sell some of it. For a certain quantity of English goods they agreed to sell him as much land as one of his young men could walk around in a day; 'beginning at the great river Cosquanco,' now Kensington, 'and ending at the great river Kallapingo,' now Bristol. The bargain being made, a young Englishman, much accustomed to travelling, was selected to lay out the land. His walk both astonished and mortified the Indians. When they came for their pay, the Governor perceived dissatisfaction in their countenances, and asked the cause.

They replied that the young man had cheated them.

'Ah, how can that be?' said William Penn, 'Was it not of your own choosing that the ground should be measured in this way?'

'True,' replied the Indians, 'but the white brother make too big a walk.'

Some of Penn's commissioners became warm, and said that the bargain was a fair one; that the Indians ought to stand to it, and if not, they ought to be compelled.

'*Compelled*,' replied the Governor, 'how are they to be compelled! Don't you see that this points to murder?' Then turning to the Indians with a smiling countenance he said to them, 'Well, if you have given too much land for the goods first agreed on, how much more will do?'

With this the Indians appeared much pleased, and mentioned the number of yards of cloth, and fish hooks, with which they would be satisfied. Those were given, then the Indians shook hands with the Governor and retired smiling and happy. The Indians being gone William Penn looked around on his friends, and thus exclaimed—'O what a sweet and cheap thing is charity! Mention was made just now of *compelling* these poor creatures to stick to their bargain; that is in plain English to fight and kill them—and all about a little piece of land!'

Friend of Peace.

AMERICAN UNITARIAN ASSCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. BECKWITH, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

AMERICAN CHARACTER.

THE Subscribers have just published 'Sketches of American Character,' by Mrs. SARAH J. HALE, author of 'Northwood,' &c.

'The genius of my country shall arise,
A cedar towering o'er the wilderness,
Wafting its native incense through the skies.'
Byron.

These Sketches consist of 12 Tales, illustrative of American characters, habits and manners, comprised in a neat volume of 300 pages. A liberal discount made to the trade.

'They are written in a chaste though familiar style and the purity of the principles they are intended to inculcate is one of the peculiar characteristics of the book. It may safely be recommended to the perusal of young persons,—which is more than can be said of the productions that freqaently find their way to the hands of the junior members of families, carrying a poison to the heart, the influence of which may have an important effect upon the morals.'—*Galaxy.*

PUTNAM & HUNT,
41 Washington Street.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For November, 1829.

CONTENTS.

Interview of the Saviour with the Woman of Samaria; Vindication of God's emphatic approval of David; The Apostle Peter a Unitarian; Life of Prayer: Inquiry of the terrified Jailer of Philippi. 'A Man's life consisteth not in abundance of the things that he possesseth;' Autumn winds. Nov. 7.

VALUABLE AND POPULAR SCHOOL BOOKS,

PUBLISHED by J. & J. W. PRENTISS, Keene, N. H.—and for sale by the Boston Booksellers, and most of the Booksellers in New England and New York.

'The Literary and Scientific Class Book'; embracing the leading facts and principles of Science, illustrated by engravings; designed as Exercises for the reading and study of the Higher Classes in common Schools; by Rev. LEVI W. LEONARD.

Few Books issued from the American Press have received higher or more deserved commendations, in the first Literary Journals, and from individuals of the first standing, as a work eminently useful for *raising the standard of education* in our Common Schools, by its use both as a Class Book and for recitation.

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Perhaps no work of the kind ever met so kind a reception and so rapid a sale as Adams's New Arithmetic. Among the numerous high recommendations, are the following. Messrs. Sereno E. & H. Dwight, of New-Haven, say, "We have introduced Adams's New Arithmetic into our Gymnasium; as we believe it *superior to any other* with which we are acquainted. New Haven, Jan. 16, 1826."—Mr. Stowell of the Lancastrian School in New Haven, says, "The examination of it has afforded me much satisfaction. The analytical and synthetic methods of teaching are very happily combined. The explanations are very clear and full."—Professor Olmstead, of Yale College, considers it 'among the *best* of our elementary treatises.'"—Rev. Mr. Leonard, of Dublin, observes, "The useful and practical examples with which the work abounds, must confer upon it a high value."—Recommended also by the State School Commissioners in Vermont.

The 'Scholar's Arithmetic, by DANIEL ADAMS, M D.

'Easy Lessons' in Reading, for the use of the Younger Classes, in Common Schools; by Rev. JOSHUA LEAVITT, Stratford, Conn. This Popular Work is intended to follow the Spelling Book.

This work is also recommended by the School Commissioners in Vermont.

JUST PUBLISHED,

'Sequel to Easy Lessons'; a Selection of Reading Lessons for Common Schools, designed to be used after Easy Lessons in Reading, American Popular Lessons, Boston Reading Lessons, and other works of a similar rank; by the Author of the 'Literary and scientific Class Book'.

The Selections are such as will highly interest the Scholar, and are well adapted to promote the love of learning.

This work has been highly approved by the Rev. Z. S. Barstow and Rev. T. R. Sullivan, of Keene; Hon. S. Hale, author of the Premium History of the United States, and Miss Fiske, Principal of the Female Seminary, and cordially recommended to Parents, Guardians and Instructers, as a work much needed, and calculated also to promote the love of learning and virtue. Mr. Hale, the Editor of the Boston Daily Advertiser, and Compiler of the 'Boston Reading Lessons,' says, 'This book deserves a favorable reception from those who have the charge of primary Schools."

Price only 25 cents—pp. 216.

J. & J. W. P. will publish, in season for Winter Schools, 'HALE'S History of the U. States.'

This work received a premium of $400, and a gold medal, from the American Academy of Language and Belles-Lettres. It has been adopted in the High School in N. Y. and introduced into almost every State in the Union. It will now be published in an 18 mo. and will be afforded as low as any other work of the kind. Oct. 17.

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THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

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AMERICAN UNITARIAN ASSOCIATION.

GRAY & BOWEN, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

G. & B. will publish hereafter
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Six numbers of this work are issued in each year.—The subscription is $4 per annum, payable on the delivery of the second number. Subscriptions are also received by them for the LIBRARY of USEFUL KNOWLEDGE. 24 Nos. of this work are furnished annually at the low price of 3,50. Oct. 3.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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